THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

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MARCH 1916

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AN Eastern church, that at Lancaster, Pa., has put THE UNITARIAN ADVANCE into the home of every family in its membership for the current year.

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All correspondence in this matter should be addressed to our Chicago office—105 S. Dearborn Street.—THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume VI MARCH, 1916 Number 7

WHAT does "liberalism in religion" really mean? People make queer mistakes about it sometimes. We once heard an intelligent man assert of a certain popular preacher whom he admired: "Dr. So and So is becoming more liberal every Sunday he preaches. Before long he won't believe much of anything." That, of course, was a silly misconception of things. Liberalism never means niggardliness—giving in stingy measure what used to be given in generous measure. Liberalism means fundamental generosity, or it means nothing at all. In religion it means giving more of faith for less of faith; a bigger reality for a more meager and demeaned reality. It is an obvious misuse of language to apply it to the diminution of faith or the emptying out of the vital values of religion in arid negations.

* * *

OF COURSE, this blunder about religious liberalism arises from a wrong point of view. From the pagan Roman's viewpoint Christianity came to rob people of their plenitude of faiths—a fat Parnassus-ful of gods, a crowded cycle of ornate superstitions hemming in their common life. But from the Christian's viewpoint the new gospel brought bigness for meagerness, wealth for poverty. So to the Roman Catholic, the Protestant reformation meant the denuding of the church of superb values in religion, while to the Protestant the reformation meant the enlargement of vital faith and the ridding religion of factors that fettered the soul's capacity for religion's vastest worths. The modern liberal in religion feels precisely the same way as regards his gains over the conservative orthodoxy which he seeks to replace.

* * *

ESSENTIALLY, liberalism in religion, as in everything else, means the extending of boundaries, the deepening of foundations, the lifting of roof enclosures to gain more space. In other words, it means the getting rid of restrictions and fetters which keep a faith small that might otherwise be large. Liberalism means getting all the bigness of a faith that can possibly be brought into it. Take the thing in detail. A liberal idea of God means an enlarged value for faith in God—getting rid of all notions that narrow and demean men's thought of God's ways of being and doing. A liberal faith of Christhood means putting all the bigness that is possible into the thought of Christhood; getting it out of narrow corners, merely localized time and place, and heightening it to a universal significance that can comprehend all that is divine and godly in all humanity; splendidly triumphant, indeed, in the Man of Nazareth, but that triumph not of isolating uniqueness, but of superb representativeness of all the incarnating divinity of all that human worth can comprehend. So a liberal faith regarding revelation seeks to enlarge the borders of what has been meagerly pent into superstitious "one-book worship" to a comprehensive realization of the ever-growing, universe-ranging wonder of divine revelation, making all that human genius and inspiration in art and literature and scholarship and exacted heroism achieve, participant in that unrestricted flow of God's method of utterance, of which the Holy Book of Israel is not exclusively, but rather representatively, a "Word of God." So a liberal idea of salvation, or of prayer, or of mortality, must mean not a shrunken and denuded faith, but an enlarged and enriched faith—the attainment of all the bigness which these faiths essentially involve, emancipated from demeaning limitations.

* * *

A POINT always to be insisted upon is that liberalism in religion does not pertain so much to the content of one's faith as the attitude of one's soul as to faith. Liberalism is not a new set of beliefs substituted for an old set of beliefs; it is rather a method of the soul's approach to the freedom of the truth. It is the method of the open mind, of the

searching soul, of the eager spirit of enlarging vision. It is fundamentally the appetite for progress. And this means that vital sort of faith in truth that one dares expect enlargement as its normal law of being. The true liberal is the soul that takes growth for granted; assumes that faith must grow from more to more, by the very nature of the soul, and has no fear of looking eagerly across all boundary lines, searching hungrily into all unexplored territories and testing valiantly the warrants of everything that seems to be a constraint and restriction of faith, to discover its validity. Liberalism is the spirit of the man who has no timidities before new ideas, who takes no fright when out of even obscure Nazareths one may come preaching a gospel seemingly upsetting the temple's traditions of their narrowing past.

* * *

FAITH is not simply a matter of intellectual curiosity, though it cannot be divorced from intellectual integrity with self-respect. Faith is the dynamic of life worth; it is conviction urging on in resolute responsibility for vital achievement of righteousness. It matters, therefore, whether a man's faith be restricted or generous; whether we get all the bigness we can out of our religious convictions or only some demeaned and dwarfing superstition of faith. Religion is simply realization of life's essential worth-whileness. Enlarge your scope of faith and get all the bigness of it for your soul's possession, and you as much increase the measure of your life's worth-whileness. You broaden your soul's capacity to live.

* * *

DO RELIGIOUS liberals need a church? No, if liberalism means simply the emptying out of faith and the diminution of religion's vital content. But yes, if liberalism means enlarging generosity of faith. Will the world be better off if big faiths are substituted for demeaning faiths? Will human life be worth more to the degree in which religion is emancipated from fetters of superstition and given the eager spaciousness of faith's fundamental veracity? If so, then every man who has the larger vision has the larger responsibility to fit his vision. He is to blame for it that the world's moral motive is stunted and its methods of progress clogged; he is to blame for it that the world suffers the pains of its superstitions in a thousand varied forms—he is to blame for it to the degree in which he is not enlisted with the forces that are fighting emancipation's battles. The man who is preaching the narrow faith of superstition is not to blame—he is doing his duty stubbornly and staunchly before his own soul's vision. The blame for the world's retarded progress is not on him, but upon the man who, having the nobler vision, defaults his responsibility to that vision. The method of organized cooperation is the method of efficiency; the spirit of fellowship is the spirit of manhood's achieving loyalty. The religious liberal needs a church more than anybody else in the world, but he needs the right sort of a church, and upon him rests responsibility to help make the right sort of church possible. Standing aloof, no matter with how much genial approval, he really counts on the other side, with those who retard progress, with those who keep religion meager and religious motive niggardly, as against those who build for triumphant tomorrows in the march of truth.

* * *

OUR friends of the Universalist ministry have an excellent custom, provided it does not spoil through over-self-consciousness, which they call a "Retreat"—the withdrawal of active pastors from their regular parochial cares for a week's quiet sojourn together at the Wayside Inn at Sudbury, Mass., made famous by Longfellow's delightful cycle of poems. We don't know exactly what these brethren do when thus withdrawn. We suspect there is no freezing program of formality in their being together, but the sense of withdrawal and shared impulse of high thinking and consecrated purpose makes its own spontaneous method of fellowship that can be trusted to take care of itself. The idea seems to us a good one; we would like the privilege ourselves of a season's such withdrawal with congenial friends, once in a while. We know it would do us good. But a writer in a recent issue of *The Universalist Leader* suggests a challenging

alternative—a retreat not from humanity but to humanity. We need, he says, in these times, the retreat that is social, cosmopolitan, democratic, what Walt Whitman calls the "en masse"—where the crowd is. He suggests Thomas Mott Osborne's retreat to Sing Sing prison, and Dr. Van Schaick's journey to the Red Cross in Europe. He proposes a few weeks spent in some great industrial plant like Henry Ford's at Detroit, or in some social settlement centre—Mills' Hotels and the like, where a point of view can be gained from people and circumstances of life quite removed from our professional ways of living. "Retreats like these," he believes, "can enrich mind, heart and soul, fully as well as visits to the refined and luxurious Wayside Inn at Sudbury."

* * *

WE ARE glad that this writer in *The Leader* did not plead an alternative of exclusion. "As well" goes far enough; and the validity of the Wayside Inn Retreat is not shadowed by the suggestion of this "something other." After all, "humanity" has two aspects and can be comprehended only by its mastery of its two sides. Humanity is, after Whitman's phrase, a matter of "en masse." But quite as truly it is a matter of just one's secret soul—to the depths of it and the heights of it as one may withdraw from other concerns of being to "loaf and invite one's soul," and be at home with oneself. The "Retreat" may be the active worker's withdrawal from usual activities for the quiet of inner searchings, companioned by the exhilarations of like-minded friends—and that is good; it may be alternatively the withdrawal from customary routine of comfortable service to stranger ways of humanity's sweat and toil and travail of pain, which it will do us good to know about. The one may be as inspiring and upbuilding as the other—and either may be redoubled in potency by alternation with the other.

* * *

WE ARE glad to publish in another place a word from a Canadian subscriber on the "preparedness" side of the present-day controversy. Mr. Pineo is writing not of an abstract ideal, but from a people's concrete experience. What England and her colonies are suffering today because she was not ready, is only part of what the whole world suffers from the prolongation of a horrible and brutalizing war. Of course the counter-argument is that if the "preparedness" of each nation keeps pace with the "preparedness" of all the rest, nothing changes except the accumulating waste of the "competition of armaments" which defeats its own ends while augmenting the military spirit and world-appetite for conflict. But unless you can persuade the other, shall we say the "unrighteous," nations to abate the competition, little is gained for righteousness—the ultimate and only worthy name for peace—if the nations of noblest ideals are not in position to maintain the integrity of their ideals, including that of chivalrous "non-preparedness." In easy-going optimism we may dream that a noble example of pacifism will convince the world if only heroically displayed. But the best embodiment of an ideal of achieving pacifism is not presented by a weak people caught helpless at a crisis—crying peace; rather by a people effectually strong and adequately prepared to maintain her position of righteousness—and yet insisting on the way of peace. We are not sure but that an America strongly armed yet insistently peaceful would prove a better instrument of universal peace than an America negligent of her defenses. "Preparedness" in this case means not only full equipment of armament, but full equipment of righteous purpose and noble ideal. Neither is to be attained by default of the other—and neither comes easily. Those consecrated with the responsibility of urging for the nobler side of "preparedness" may not be best urging their own cause by crying down the practical significance of the other side.

* * *

READERS of this issue will note a change of type in our News Section. We have carefully weighed the relative advantages of the smaller type and larger number of words on a page made possible by its use as compared with the larger type and greater ease in reading. We believe that after our news editors have adjusted their contributions to the changed conditions there will be a

clear gain for our readers, but we must ask their indulgence during the transition time.

PROGRAM FOR VISITATION DAY.

HARVARD DIVINITY SCHOOL,
WEDNESDAY, FEBRUARY 16, 1916.

10:30 a. m.—Meeting of the Executive Committee, Faculty Room, Divinity Library; 1:15 p. m.—Luncheon in the Trophy Room, Harvard Union, Quincy St. (members of the Alumni Association will be guests of the Divinity School); brief informal addresses by Dean Fenn, Rev. Howard N. Brown, D. D., of Boston, Rev. Warren S. Archibald, of Pittsfield, and Dr. George La Piana, Graduate Student in the Divinity School; 3:15 p. m.—Business meeting of the Alumni Association; 3:45 p. m.—Adjournment (there will be at this time an opportunity for those who desire to do so to visit the new Widener Library under guidance); 5:45 p. m.—Vesper service, Divinity Chapel, Divinity Hall, conducted by Rev. Edward Hale; 6:30 p. m.—Informal supper served in Phillips Brooks House, to members of the Alumni Association and their wives; price, seventy-five cents a plate; students primarily registered in the Divinity School are invited to attend the supper as guests of the Divinity School Alumni Association; 8:00 p. m.—The Dudleian Lecture, by Rev. Professor John Winthrop Platner, D. D., of Andover Theological Seminary, in Peabody Hall, Phillips Brooks House, 8:00 p. m.; subject, "The Validity of New England Ordination."

The Branch Alliance of the Church of the Messiah, New York, has several small traveling libraries which it is glad to send for periods of three or four months, cost free, to ministers who do not have easy access to large libraries or new books. These sets contain from eight to ten titles. Requests for information should be sent to Mrs. W. S. Carter, 472 West End Ave., New York. Copies of the lists are also at the Chicago headquarters, 105 S. Dearborn St.

THE FORD PEACE PILGRIMAGE.

THE members of the Ford Peace Party took to Europe not a cargo of shells, but one of love and good will. They went not in the name of England or Germany or any other country, but in the name of humanity. They were heartily welcomed by large numbers of people in each country that they visited. They held a series of meetings in each of the capitals of these countries which were international demonstrations of faith in the power of a great ideal. Groups of thoughtful, intelligent people from each of the neutral countries visited associated themselves with the "Pilgrimage." The Chairman of the Norwegian delegation was Mr. Haakon Löken, editor, lawyer, novelist, and at present Attorney General for Christiania. The leader of the Swedish delegation was Carl A. Linhagen, Mayor of Stockholm, a superintendent of the University of Stockholm and member of Parliament since 1898. At the head of the Danish group was Mr. Otto Forchammer, President of the Copenhagen Peace Society. One of the members was Frederik Bajer, one of the recipients of the Nobel Peace Prize. The last task was the organization of "the unofficial conference for continuous mediation" which is now sitting at the Hague.

The Ford Peace Party thus accomplished the four tasks which were set before it. It faced a storm of criticism, raised by those whose policy is inaction, and weathered it. It surmounted the barrier of misrepresentation and worse which was raised by "yellow journalists" and others who, for personal reasons, wished to discredit not only the expedition but also its leader.

What may be the result of the conference now in session at Stockholm no one can prophesy. But in the larger view it can not fail. For the first time in the history of the world plain people have dared to brush aside the accumulated traditions of the centuries under which the ideals of brotherhood and justice have been buried and hold them high before the rulers of the earth.

ARTHUR L. WEATHERLY.

Loyalty is of value to whom it is given, but more valuable to him who gives it.

A Successful Church

By W. Hanson Pulsford,
Minister of the First Unitarian Society of Chicago.

HERE is a recently published sample of a church's claim to be successful. It says, "The society is steadily increasing, and its activities are wide. Dancing classes for all ages bring the young people together, and dinners, private theatricals, and the Alliance meetings keep sociability up to a high mark." One infers that the church is successful as regards numbers, as an institution for raising money, as an entertainment bureau, and as an enjoyable social club. That it is possibly rent- and tax-free helps it to compete successfully with other institutions existing avowedly for those ends. But when you think quietly about it all and remember what the heaven-ward-pointing spires above the cottages of the villagers once stood for, or pass from the rush of the world into the silence of some great cathedral, or come face to face with the deep realities of life, you are apt to grow very doubtful as to whether such activities do not too often merely stand for desperate and ignominious failure. Some of us dream of a church as the only institution definitely set apart to appeal to and foster the quality of personal life. We think of a gathering of men drawn together by a common need and united in their earnest desire to lay hold of those things of the spirit which have real value and indeed give to life a new quality and power. Nay, from a wider point of view, it seems as though no social or national life was ever really great save through the greatness of the men who comprised it, and as though that church best served the community which in noble seriousness helped to quicken into keener life the largeness and worth of our inheritance as children of the unseen and the eternal.

Is it not true, when you come right down to the facts, that it was the hunger for life which created the church? Long before she became an organization and entered on the process whereby she was at last to be an end in herself, existing to maintain her own authority and power, she was simply a group of men gathering to promote a new fashion of living. Life on the old common level was not large nor free nor vital enough. The good news of God which Jesus and his immediate followers, under whatever forms of primitive belief, brought to the world was simply that it was possible for men to live a life which should be less burdened and somber and prosaic, less of a slavery to externals and more of a free, spontaneous kindling inspiration, because behind and within them lay something of the wonderful resource and kindliness of the life of God to which they were heirs. It was the discovery of that fact within his own experience which made Jesus what he was, which transformed his followers, and by the spread of its own contagion gave rise to little groups devoted to this new "way" of life. The first steps toward the organization of a church were taken solely to help to create men of this type. The sole reason for its existence was that it not only persuaded men that this "gospel" was for them, but by the power of actual contact with it in those in whom the change had taken place enabled them to make their own this sense of deliverance and power. It opened up to them a different kind of life. Different in its very essence, not only in externals. It reached back to a vital personal change of temper and attitude.

The important fact which underlies the crude belief and fantastic conceptions alike of God and the world-process which we find in the early Christian letters, is that men able to create such letters had arisen. They are exultant, tingling with vitality, above all breathing forth in every page the temper of strong, fearless, confident, often heroic, emotion. To make them the basis of any theological system is simply an anachronism. The only thing that counts is that they bear unquestionable evidence of the fact that under the hard conditions of poor and uneducated folk on every shore of the Mediterranean, men were being kindled into a life-quality which found its natural expression in the triumphant phrases which have become part of the "inspired word of God" to later times. The only

reason why from time to time I read portions of these letters to you as part of our service is that we may learn to feel what a splendid personal quality, what a masterful attitude towards life, what a buoyant, resolute manhood throbbed behind them. You may easily laugh at their theology, but if you have any understanding of them at all you cannot but envy and perhaps be tempted to emulate their spirit. Those little churches created large-hearted, living men. No wonder outsiders spoke of them as those who were turning the world upside down for God. They swung along their various paths as children of an infinite heritage. They had found within themselves the glee and the thrill of a new wealth of life. It came to them as the unfolding of a power greater than their own. They were discovering in their own hearts that, when you draw upon it, the faculty and range of personal life are almost beyond your belief.

In the measure in which the church has been loyal to this end she has not failed of success. Indeed, no other results of her manifold activity are of real significance in comparison therewith. It is true that, working on man's ignorant dread of an unknown hereafter, she strove for and developed the mightiest power of control over the nations of Europe which civilization has ever known. In view of her high calling, that does not seem to count. She made a place for herself, by sheer cleverness of political organization, which compelled homage. That church property is still free from taxation amongst us is a relic of her power. But as far as the intenser quickening of human life is concerned, what would it have mattered if all that had never been? It has not even saved her from the charge of having been a curse to humanity instead of a blessing. If this was her success, her success has been failure indeed.

Here and there she has remembered her true office and in that measure alone has justified her existence. Here and there she has appealed to, and helped to develop, the hidden possibilities of man's deepest life. Its high personal quality has been enabled to come to its own in her midst perhaps more easily than it otherwise would have done. There are noble names on her calendar of saints. We can plead on her behalf that now and then she has quickened life with the sense of God. Sometimes in the individual soul she has both awakened and satisfied the aspirations, the hunger for larger outlook, the passion for great and keener life, which have made living worth while and redeemed it from the habit of "seeing only what is near," from the commonness, the sordidness, the narrow selfishness which robs it of all quality. In so far as she has done so, and only in so far, has she justified her existence.

It seems to me that everything of vital importance ultimately runs back to that. Are you increasing the value of life? The unrest of new conditions is about us. The air is full of panaceas. We must reconstruct the social order. But unless therewith the quality of the life of the individual is changed, only the old inevitable failure faces us. When you grow nobler men, you will have the nobler world. Awaken in the individual the sense of higher satisfactions, help him to become more fully alive, teach him to find in himself release from the deadly monotony of existence, let him acquire the exhilaration of sharing in life processes of vaster scope and range, and he becomes at once one of the effective factors without which reforms are impossible and their semblance unavailing.

Now a church is successful only in the degree in which she helps people to make actual concrete experience of this process. Her function is to enable them to take home the simple fact, obviously in themselves first of all (if it is not in you, how can you bring it to another?), that, while we are children of earth, rooted in the dark soil, we are also the outcome and the heirs of all the glory and splendor and strength into which life has anywhere blossomed. Nay, that in us lies the promise, ahead, unseen, undreamed of, of that still greater wealth of life of which all that has yet emerged is only the forecast.

Look back far enough, and, spite of all that threatened to overwhelm it, we can see the unfolding. Everywhere it climbs out of the darkness and ignorance, the brute selfishness of the savage, toward finer values. Hidden in it even there is this hunger for larger, fuller, personal vitality. At last, in great souls it has begun to come to its own. Nay, it lies sleeping in us all. Sometimes in high

hours, or in splendid fellowship, it dawns on us. There is for *you* the awakening of that wider consciousness where life becomes responsive to its own high dreams and wins power to face with serenity and to transform to its own use the battering of circumstance. It is in you to inherit something of the largeness and confidence of the life of God. There opens to you the possibility of religion, free, eager, vital, akin to the quiet sky and the swing of the stars. To further that far-off almighty dream, ineffectual as it sometimes seems against the glare and color of the near, is the difficult and splendid function of a church.

When we consider the reason and the value of our coming together in this place it seems to me that we are bound to estimate both in relation to no lesser end than this: Are we promoting an ampler fashion of living? Is our organization framed so as fitly to further that end? Is the sole bond of our fellowship a serious purpose to seek for truth and to stimulate and foster the great life to which we belong? Are we actually experiencing and making real to ourselves and to one another the inner process whereby, through all experience, we develop personal quality and resource? Is worship for us merely the usual perfunctory routine or is it a clear, definite, earnest endeavor on our part to find satisfaction for an actual need? Do we know, when we gather together, what it means to close the door on the empty and evanescent shows and in very truth to become responsive to the life of God? Do we sincerely try, in gladness of heart, to let that life, in high thought, in holy aspiration, in inspiring fellowship with the great ones to whom we belong, grow quick and strong and fresh within our souls?

I dream that some day we shall right here come to realize a vital fellowship in matters like these. As one who is trying to draw together a little group of people calling themselves a church, it seems to me that anything short of that is unworthy. Anything less, however showy it may seem, is failure for a church. Accomplish that in some measure, were we only two or three, and you have experience of the living power of God. Fail to do that and though the organization should gather about it half the population of this city, you have failed in the work which a church is set apart to do.

Moreover, it seems to me that the conditions of our own time make the endeavor to return to the ideal of vital religious efficiency not only exceptionally difficult but exceptionally hopeful and attractive.

It is hard for me to imagine that there has ever, within an equal space of time, been as much change in the thoughts of men as there has within the last century. We have seen the unquestioned dogmas of our forefathers one after another slip into oblivion. The great articles of belief on which the church was supposed to be founded rest securely in the vaults where her archives are kept, but rarely do men any longer dare to bring them out into the open light of day. The old foundations of church authority have given way. We have transcended the religion of a book. The word of Scripture is no longer final. Men are outgrowing the stage where they are influenced by the fears and promises through which the so-called mandates of religion were brought home. The ancient and narrow idea of God is a matter for mirth. Christianity and religion are no longer identical. We, here in this church, are not trying to make Christians, but trying to develop religion. To try to confine men within the limits of some limiting sect seems no longer worth while. I desire to belong, and to urge others to belong with me, for the sake of its great fellowship, to the vital communion of those in whom, regardless of all labels, life has come to have more of its conscious range and quality and power.

This change means that vast masses of men are religiously adrift. It needs an effort of thought and will, an awakening of personal responsibility and initiative, to discover that religion has not passed with the passing of beliefs. Too many fail to meet the demand. As a consequence it is probably true that the material side of life exerts a greater supremacy over the average man than it did in the preceding centuries of authoritative religion. There are probably more lives in which the church and her standards, heaven and hell and the soul, plans of salvation, God, have no longer any place. "A bird in the hand is worth

two in the bush." The obvious superficial satisfactions, eating and drinking, getting and spending, the hurrying enjoyment of the passing hour, tend to be dominant amongst us.

Now, what are these things but a demand that as never before the church concentrate her every effort on her true office, and endeavor the more eagerly to respond to and foster the sense of those higher values which alone are permanent and grow? The need of the sense of the larger life, of an inner source of power and quietude, appeals with fresh force for a religion which shall help to remind and stimulate and quicken in men the assurance that all experience may, if they will, be to them the opportunity of learning really to live, to be stirred and moved and made responsive to the vaster satisfactions which are inherent in their very souls. There is indeed need for a church which shall foster the uplift and warmth of the unmeasured life in the hearts of men.

In relation to this need we have the advantage of being by inheritance and tradition a free church. Our fathers claimed that every opening of truth should be to them as a glimpse of God. They sought fellowship "with the wise and good of every nation and of every age." There is no outward authority over us. Our appeal is to human experience and the widening knowledge of humanity. In virtue of our heritage we have laid upon us the duty, escaping from the closed-in atmosphere of any dogmatic church, to seek and find truth under the open sky of reality. We impose no test of belief. We appoint no committee to examine you as to your fitness for membership. If you belong to us you discover it for yourself. Whether you are a member of the unseen church of the great life, of which this, if it is true to its heritage, strives to be a branch, lies within your own soul. We are a natural fellowship of those who are finding it easier to go together in their search after truth and life. Our fathers declared to us that the decay of old beliefs means the advent of fuller and more vital religion. But this heritage of freedom is of little use save as a means to that fostering of high life values which alone creates a church which is such not in name only but in reality.

How are we seeking as a free church to serve that end? What are we doing to further this greatness and high quality of life, to foster this consciousness that it is ours, if we will, to belong to the company of those who have really lived on God's earth? How are we to share this experience of those who have joyed and sorrowed and climbed and dreamed and through it all thrilled with the sense of life in them coming to its own?

Obviously, it is not possible for me to say much as to my part as the teacher whom you have appointed to bring to you whatever was, in my judgment, best calculated to further that end. But this much I can say. My endeavor, however imperfect, and however it may have failed, has always been and always will be under these free conditions of ours, to appeal to and to foster the great personal life. I have not been and am not here as a maker of sermons, nor to amuse or interest an audience, nor to consider what people may like to hear. I am here solely, to the best of my ability, to try to bring you into touch with the things which are most worth while and to persuade you if I can to make them your very own.

I ask you to join in our services for the same end. They are designed to bring to us, from the masters, messages concerning the great realities of life, to remind us across the years of the high things of human experience. They should come to us as from comrades to whom we belong, that we may be enticed and encouraged and uplifted to join them in the endeavor to let the light of the eternal break through the shadows and lend radiance and beauty to the years of our earthly pilgrimage. I have, on my part, one and only one aim, to appeal to and to quicken the religious life.

But any endeavor of mine is bound to be ineffectual unless you make it also yours. No power on earth can thrust even these things in upon the sanctity of the human soul. You must achieve life for yourself. If it could be forced upon you from the outside, it would be valueless. The only source of worth in religion is when it ceases to be an outer conformity and belief and becomes something which strikes its roots deep in personal experience. I can indeed promise

you with assurance that in response to your own endeavor after life you yourself shall grow serener, calmer, stronger, steadier, better able as the years pass to meet and master circumstances, but without that endeavor neither teacher nor church can do anything for you.

The only thing that, at the very best, it is possible for one man to do for another is to awaken, quicken, encourage that wherein they are akin. All that reading these services with you can do for me is to bring me into touch with high thought, with aspiration, with confidence, with noble men who, as I let them speak to me, awaken in me afresh what makes me kinsman of theirs. They help me to remember, where I have forgotten it, the quality of the life whereof I, too, am, and send me forth refreshed a little because I have escaped from the atmosphere of the market place and the newspaper and the crowd into the fellowship of men who have caught the meaning of life on the high places and help me, as I turn to them, to find that that great life is in my very self.

What I dream of is that here we may together create an atmosphere, as I have tried to explain in the sermon on "Suggestion," which in itself lends force and effectiveness to our effort. We can together make it possible that when you come into this place nothing other than that is thrust upon you. If we gather here with glad and noble seriousness of spirit, we shall be able fairly and honestly to say that, if you are seeking for renewed courage, if you are hungering for the sense of personal uplift, if you wish to recover the consciousness that you belong on the high levels and need to feel the sense of the enduring life that we call God grow again in your heart, we may here surround you with the things, which so far as outward things can, may help you in your quest.

But it must be *your* quest. It is only as *you* have sought that you can find. Whatever be the atmosphere, the usual sporadic going to church with no high endeavor or intent is as ineffectual as, in such matters, it deserves to be. You have no right then to expect anything. Nothing which is of high value in the great realm of the spirit can come to you save as the result of quiet, constant, habitual, sustained endeavor on your part to come again and yet again into touch with the uplifting realities of life.

Can you think of any greater or more lasting satisfaction than for you to have in this sense helped to build here a successful church? That you had gathered here as round a common center carrying, for your own sake as well as for others, the responsibility, Sunday by Sunday, of seeking and finding the quickening within you of the real life? Then the things for which we profess to stand, the familiar phrases of our service, would indeed come to be able to stir in you the power through these swift years to experience something of what it means for a man to come home to the fullness of his own. Then without our being able to help it we should spread the subtle divine contagion of life. Then we should be a living fellowship of those who because they sought them with earnestness and sincerity were finding the inner realities which

> "have power to make
> Our noisy years seem moments in the being
> Of the eternal silence."

I dream of a group of fellow-travelers on the great road gathering together because they seek to know more of the wealth of life which alone makes it truly worth while. They have perhaps outgrown the old religious formulas but have a hunger for the enduring reality of religion. They are eager to be lifted into touch with things we too often forget. They seek to escape from the wear and tear and burden of living and to recover vision of the unseen things that endure beneath the passing surface shows. They would, in the realm of noble thought, find refuge for a little from the rush and pressure of circumstance. They are seeking and finding a way to the quiet places on the hills where the mists and clamor of the valley lie beneath their feet and the great spaces and the open sky and the far horizons make room for the soul to breathe, where the very quiet whispers to them, and the largeness of the life of God rises and grows and is glad once more in the hearts of these children of his mighty life.

That, I think, would be a successful church. It would be a creator of living men. What if we were, in deed and in truth, to set ourselves to transform that dream into a reality?

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

PREPAREDNESS: A DIALOGUE.

"WHOA up, dear boy! Hold your horses! There's no need of getting excited right off tonight. The Germans haven't started to cross the Atlantic yet, and it strikes me that they're not likely to attempt the voyage for some little time to come. The fleet's bottled up pretty tight at Kiel, and the army's fairly busy in France and Poland. Cool off, Bill! You've got time to smoke a cigar and think it over a bit, at any rate."

"O yes!—think it over! think it over! Haven't we been thinking it over now for a year and a half? And what have we got to show for it? Nothing! I tell you, Jack, unless public opinion makes itself felt good and hard, and right off now, there'll be an adjournment in Washington before we know it, with no preparedness legislation at all. Then good-bye to Uncle Sam! We'll wake up some morning and find the war in Europe ended, and Germany on its way across the pond to gobble us up. Strange you can't see how terrible the situation is!"

"Terrible? Yes—just about as terrible as little Orphan Annie's

" 'The bogey man will git yer, if you
Don't
Watch
Out!'

What *are* you, anyway? A kid afraid of the big black bear in the cellar, or a grown-up man with brains and a habit of using them now and then? Invasion?—forget it half a minute, and look a few facts in the face. Hold on! no shouting or cursing! Cool off—smooth down your feathers! I propose to ask you a few questions, and see if I can't bring you out somewhere within a thousand miles of reason. Now, my boy, look me in the eye and answer me this. Who's the enemy that America's got to arm against right off now?"

"Germany!"

"Germany, eh? So that's agreed, is it? Not Japan, nor England, nor France, nor Russia, but Germany—the Central Empires?"

"Sure thing, Jack. Japan, of course, is a serious menace—the situation to the east is full of dangerous possibilities. But they're more or less remote as compared with Teutonic contingencies. And as for the Allies—well, old chap, you may think me crazy as it is, but I'm not quite so crazy as to think that there's any likelihood of our fighting Great Britain or any one of the Entente powers in my lifetime. Nearly anything can happen these days, but that's one of the things that can't. Germany's the peril—and an immediate one, too! Why, if we don't double our navy and enlarge our army to a million men at the very least, before we know it, New York will be—"

"Call it off! call it off! I'm here to talk like a man, not rave like a hyena! Put some ice on your head, and come back to the point! So it's Germany, is it? So far, agreed, eh?"

"So far, agreed. Yes! Our next war's with Germany."

"That's what I thought you'd say. You preparedness fanatics are pretty much content to deal in large and vague generalities when you talk about the enemies America has to fear—it's the unknown, you know, that raises the biggest scare! It's evident enough, all the same, that it's Germany you really have in mind. But this raises my second question, Bill. How does all this jibe with your idea that Germany's going to get licked in this fight? You certainly don't think that a defeated Germany—"

"It's not so dead sure that Germany's going to get licked in this fight, after all, my boy. I'm free to confess that I'm getting glummer and glummer about the Allies every day. But grant that she's beaten—I say that's all the more reason why she'll come sweeping down on the United States and on South America.

She'll want to make good here, what she's lost in Europe."

"Ha!—Now we're getting to the point! This whole preparedness business is based on what's going to happen after the Great War. Suppose we stop shouting, and turning pale, and having the creeps—and think over just for a minute the various possibilities involved. Come, now—let's put them down in one, two, three order. What are the possible results of this war, from the Kaiser's point of view?"

"Ask me a harder one, Jack. He can win, or he can lose. Either way—"

"Hold on! One, he wins! Two, he loses! Three, he get's a draw!"

"Right you are! Three, he gets a draw! Upon my word, I'll bet you that's what's going to happen. The German chances for victory ended when Churchill mobilized the English fleet, and Joffre won the Battle of the Marne. I thought the Allied victory would come last spring. But here it is now, with the second year half gone, and the Germans digging themselves in deeper every day. It may be possible for the Allies to smash through to Berlin, but when you remember that it cost the English 70,000 men to get Loos—more than the combined casualties of the Blue and the Gray at Gettysburg—whew! it makes you wonder! Yep—that draw looks more likely every day. They'll fight till they drop!"

"Hurrah!—now you're talking, Bill. They'll fight till they drop—both sides, like two stags with locked horns in the forest. And yet you talk about one of those exhausted combatants crossing three thousand miles of ocean and invading a great country of 100,000,000 people. What rot! But hold on m'self! It's as easy for the pacifist to get hot under the collar as for the militarist—and with better reason, methinks! Let's keep cool, both of us, and think this thing through. Here we are now—a German victory, a German defeat, or a drawn battle! Let's take each possibility in turn, and see what it may or may not mean for America."

"All aboard, you mollycoddle. And take the last one as the likeliest one, first. Can't you see what a drawn battle will mean to Uncle Sam?"

"Yes—such security as he has not enjoyed in a hundred years! A drawn battle means one of two things. Either the belligerents, convinced of the futility of arms, will agree on some policy of mutual disarmament; or, blinded by hatred and frustrated hopes, will enter upon another period of competitive preparedness for another Great War. Is that right?"

"Well, er—er—yes!"

"Now if they agree to disarm, then what about Uncle Sam with his new navy and his new army! Of course, I would argue, and I believe unanswerably, that the very fact of our preparedness here, would be enough in itself to defeat this happy outcome of European disarmament. Relieved of the necessity of arming against one another, the nations would feel obliged to arm against us, as the next world power to be feared. Nice prospect, eh! But putting all this aside—wouldn't Uncle Sam's new army and navy look ridiculous in the face of an exhausted and disarming Europe! Billions of dollars spent for nothing—and our fears the joke of history!"

"That's all right, you confounded pacifist. But what about the other contingency? What if the belligerents enter upon a new race of armaments? Won't it be a mighty convenient thing for this nation to be a little in advance of the procession?"

"Why so? If this drawn battle ends in a fresh competition of arms, then I say that the situation after the war will be just what it was before the war. We didn't think it necessary to join in the competition then—why should we think it necessary to do so now?"

"Because we've learned something since August, 1914—"

"Yes, my boy, we *have* learned something since August, 1914, but you'd never know it from your remarks. We've learned that preparedness means war and not peace. We've learned that arms are the measure of insecurity and not of security. We've learned that reason and good will have no chance against dreadnaughts and machine guns. We've learned—good God, man, what haven't we learned about this monstrous business of war and preparation for war? Look what this mad policy of armed peace has brought upon Europe, and now you demand that America 'go and do likewise.' Are you insane, or are you

simply caught in the mob panic of the hour?"

"Neither one nor the other. I'm simply a practical man, who wants this country to be prepared for contingencies. And one of these contingencies, as you yourself admit, is that of an inconclusive fight ending in a new competition of armaments. Do you seriously contend that this involves no menace for America?"

"None whatsoever! Germany, in her preparations for a new fight against her unbeaten enemies, would be too busy to bother about us. She would not dare to send a single ship or man against us, for their departure would be a signal to the Allies to pounce upon her and finish her once for all. If there is any one condition of affairs which means peace and quiet for the United States, it is an exhausted Europe, mad with suspicion and hatred, struggling to arm for the next war. Had we no other desire than that of our own selfish ease and prosperity, this is the outcome we might best pray for."

"But what about the other possibilities? The very essence of the preparedness movement, as you know, is that we shall be ready for anything since anything may come. A drawn fight is perhaps probable, but it is not certain—"

"All right, we will proceed. What about a defeated Germany? Any danger to America there?"

"Most decidedly. Haven't you read 'America Fallen' and seen how—"

"Yes, I *have* read 'America Fallen'—and that's just the reason, my boy, why I know there's nothing in that silly yarn about a defeated Germany gathering her veteran armies together and coming over here to recoup her losses. You remind me of the story of the Jew, Disraeli, who, greeted one day by a stranger with the words, 'Mr. Brown, I believe,' promptly retorted, 'A man who believes that can believe anything.' Do you really mean to say that you think that Germany, defeated, could, or would, undertake a war against America?"

"I do."

"Well, it's useless to argue with a brain like yours. But look here, man—serious now! We're talking not about a drawn battle, but about a defeat—Germany beaten down and forced to make peace on the Allies' terms. We're talking about a Germany left in the condition of the Southern states in '65—her armies decimated, her fleet destroyed or appropriated, her homes stricken with hunger, disease and death—her commerce gone, her wealth exhausted! Why, consider what she's lost already! In a statement to the English House of Commons on January 19th last, Mr. Harold J. Tenant, parliamentary undersecretary for war, announced that the German casualties, as published in the Berlin official lists, totaled 2,535,768, of which number 588,986 were killed. Now add to these the losses incurred in a losing fight against invasion, and when, think you, will Germany be able to wage another war, if the German people have the mind to do so? But perhaps you think Germany will sue for terms before such awful waste has come! If so, do you imagine that the Allies, after all the humiliation and loss that they have suffered at her hands, will leave her a free agent in the international field? Defeat, dear fellow, means defeat! And the mind that can couple with that concept the concept of an invasion of America, the one great nation in the world today comparatively untouched by the war, can conceive the intersection of parallel lines or the squaring of a circle. If Germany is defeated in this war, believe me, she will be definitely removed from the field of international politics for a hundred years to come."

"But Germany victorious? That's possible, you yourself admit. And if possible, then preparedness is a duty, for we must provide against all contingencies."

"All right, let's consider Germany victorious for a moment! And please remember, you dreamer you, that victory means victory, in the same sense that defeat means defeat. If Germany wins, she will annex Belgium, a large portion of France after the example of Alsace-Lorraine, and Russian Poland. She and her ally, Austria, will assume supreme control of the Balkans and thus definitely banish Russia from all influence in southeastern Europe. She will break the British Empire at Suez, carry through her railroad to Bagdad and thus open up the way to India, annex Egypt and as many of England's island possessions as are necessary for the establish-

ment and maintenance of sea power, seize all French and English possessions in Africa—in general, with greater or less moderation, take over everything which will insure her position as a world empire, and baffle forever the power of her enemies. Now, do you think, my friend, that, with these enormous additions to her territory, Germany will seek other conquests in America? Does the fed lion thus track fresh prey? Or, if she were mad enough to desire this thing, do you imagine that she could do so within the space of your lifetime or of mine? Do you think it an easy thing to take over conquered provinces, and organize them into prosperity and happiness? The Germans are efficiency experts; but so were the Romans, in this one department of political administration at least, and I doubt if the Germans are going to excel the world record of the Cæsars in this business, which was not much under four hundred years, if I remember rightly. Of all possible outcomes of the war, my dear Bill, a victorious Germany presents as few hazards as any, at least for the present."

"Then it is your contention, Jack, that we should postpone preparedness until the close of the war, and let the terms of peace determine our action?"

"It is my contention, Bill, that we should regain our reason, reestablish our common sense, conquer our nursery fears, and thus banish our preposterous preparedness ideas altogether. We are branded forever and a day as either cowards or bullies, if we take advantage of the present plight of our sister states to arm ourselves to the teeth. Nothing that we could ever say or do hereafter would win back for us the confidence and good will which we would forfeit by this action. We would become upon the instant a pariah among the nations—deservedly so! On the other hand, if, at this crisis of the ages, we refuse to arm, pledge all to friendship—O, well, what's the use of talking about it? There's a law of the spirit among nations as among men, and I simply say that now is the time to reveal and practice it. But you can't and won't see it. So I say: Yes, we should at least do nothing until the war is over."

"But, look a' here, old man! What if all the belligerents join hands against us? What if the Central Empires unite with the Allied Powers, at the close of this fight, and all come pouncing down upon us?"

"Bill, do you remember what Lord Salisbury said about the preparedness scare mongers of his day?"

"Why, no! I don't know as I do."

"Take no stock in what the big armament men tell you, he said. If they had their way, we would have to prepare the moon against an invasion from the planet Mars."

Our Readers' Exchange

EDITOR OF THE UNITARIAN ADVANCE:

There are, I am sure, but few of your readers who do not admire the splendid inconsistency of that valiant champion of social justice, Dr. John Haynes Holmes, as he takes his stand in uncompromising and eternal opposition to military preparedness. Dr. Holmes believes in war as directed against economic tyranny and social injustice, if I understand correctly his spirit and attitude, and would not only persuade, but by all legal means would compel, the economic tyrant and the social aggressor to deal justly with their fellow men, but he deprecates as unchristian all military preparations and all use of the implements of war.

It goes without saying that before reaching his conclusion Dr. Holmes weighed carefully all available arguments both for and against military preparedness. But there is one which if I mistake not he has never faced, but it is one which has influenced some of us here in Canada, who at one time might have been ready to take sides with Dr. Holmes, to a change of view. And that argument is the war itself, involving our national honor and our national safety—a war

which with its unspeakable horrors would not have been had the British Empire been prepared.

Two years ago the ministers of a large portion of the Christian churches of Canada were pacifists and deprecated more or less zealously any and all movements or demonstrations that suggested militarism. Today many of those ministers are serving in the trenches as officers or privates while many more are enlisting in a ministers' regiment now in process of formation. What has happened? Have those men so quickly become unchristian and unworthy disciples? According to the judgment of Dr. Holmes it must be so, for he affirms "the impossibility of any true church or true disciple supporting the building of military armaments for any cause," and obviously the using of such armaments would be even more unchristian and reprehensible than the making of them.

But we cannot accept such verdict for I am sure that my brethren here who are giving their lives to their country's service are moved by a fundamental sense of duty—duty to their country, believing in the integrity of her position, duty to the cause of freedom and justice for the weak and oppressed.

Nor do they for a moment believe their present conduct to be contrary to the teachings of Jesus. They have discovered that it is not necessarily true what Dr. Holmes says, that "these weapons (military armaments) are the organs of hate and not of love, of fear and not of confidence, of death and not of life." When used not for lust of conquest but in the protection of the weak, in the fulfillment of social obligations and in the defense of home and country, they surely become symbols, not of hate and fear and death, but quite the reverse. I cannot but believe that were a foreign power, possessed of a passion for world domination, to invade his country or even some weaker one which common humanity and the Monroe doctrine obligated his nation to protect, Dr. Holmes would be among the first to give warm support to a policy of resistance and that, too, without any sacrifice of his fine Christian ideals.

We do not hate the Germans. It is not because of personal enmity that our soldiers are shooting and bayoneting them. Innumerable stories from the trenches show that beneath the hard and slaughter-stained exterior of stern necessity, the red warm currents of human sympathy and brotherliness are ever pulsing. Put a wounded Canadian or Britisher and a wounded German in neighboring cots in a Red Cross hospital and the chances are that they will grow chummy during convalescence, even though later, when again in the firing lines, they may try to shoot each other.

No one can underestimate the horrors of this war. The awful tragedy of it with its nameless suffering and countless deaths fills our horizons and looms to the stars; yet we believe that love is greater, and compassion and honor and human service. We are not losing sight of our ideals. Resistance is not inconsistent with love and we still believe in the divine injunction regarding love for enemies, and trust that we are not disobedient thereunto. ALBERT J. PINEO.

FOR RELIGIOUS TRAINING IN THE HOME.

A committee from the Unitarian Sunday School Society is desirous of obtaining information of books, stories, songs, pictures, and any material, found helpful from experience in the religious training of children in the home. Every parent or guardian having the knowledge of the existence of such material is earnestly requested to put the committee on the track of it by notifying the Chairman of the committee, Charles T. Billings, at 25 Beacon St., Boston.

CHARLES T. BILLINGS.

QUESTIONS.

Out here, what now,
Is all my work for this?
Have years of effort, study, toil,
Strict living, hopes and care
Yielded but an uneventful task,
With days of stupid repetition?
Perhaps, but can not everything of life
be here,
And may not the ripples of my soul
Spread farther
Than had I been dropt
Nearer to the shore? —P. G. S.

The Brutal Rocks of Truth

By Geo. R. Dodson,
Church of the Unity, St. Louis, Mo.

THAT two and two make four in the everywhere as well as the here, that the multiplication table is not to be revised, and that the "laws" of nature cannot be repealed by any legislature, are truths admitted without argument by the average mind. Believers in magic still exist and the love of the marvelous is yet strong. Nevertheless, the impression made by science is widespread and deep. Despite all that the pragmatists have said about "making truth," there is a growing realization of the fact that here is an objective order to which our lives must conform. In one sense it may be said that we never break the laws of nature. What happens is just the opposite; if we ignore them or refuse to regard them, they break us. I have somewhere met with the expression, "the brutal rocks of truth." The figure is striking, and the impression conveyed is correct.

There is an implication of importance for all, and of extreme importance for the citizens of a democracy who live under a government by discussion. Since the truth remains, what is ignorance of it or deliberate refusal to face it must inevitably lead to an eventual clash with it in the experience of life. The object of discussion is to lay bare the brutal rocks of truth to the end that we may avoid them. The reason that we guide and guard the children is to keep them from running against the sharp corners of the universe. We try to teach them what they will otherwise have to learn from nature in painful ways. For the truants and the willful we are sorry, knowing that they cannot escape nature who will later speak to them in tones they cannot refuse to hear. So the man who "despiseth instruction" and will not accept correction is to be pitied as one not willing to be saved.

Discussion ought therefore always to be a cooperative enterprise aiming at the discovery of truths to which we must conform or perish. What it in most cases actually amounts to is a fight between parties whose intellectual pride and other interests more or less obscure their love of truth. It is a form of social combat, a struggle for control. Consequently, it is not surprising that the methods characteristic of it are those employed in all fighting. One of the most common devices is to set up a caricature of an opponent's argument and then proceed to knock it down to the applause of the undiscerning. Another is to appeal to prejudice and to attempt to discredit the antagonist in indirect ways. When hard pressed, the arts of evasion are practiced, and escape is effected in a metaphysical fog. When it is a question of personal conduct and a valid criticism has been made, how seldom do we hear the frank admission, "I erred at that point and accept the correction." In most cases the one at fault tries to break the force of the criticism by pointing to irrelevant merits and showing how good a fellow he is in general, and that he is not so bad after all.

The fact is that we are fighters far more than we realize, and our discussions, which should be cooperative undertakings to discover truth, are too often dominated by the combative spirit and aim at victory. And unless we can rise above fighting in our minds, wars are not likely to cease upon the earth. Our ordinary attitude in this respect is not only contrary to the highest ethical and religious ideals; it is extraordinarily unintelligent. Victories are real only so far as they are fairly won. Suppressed truths and ignored interests always avenge themselves, and the reaction is often so extreme that the victorious but unfair debater ultimately complains of injustice.

Ideally, a discussion on the greatest themes of human interest should be a delight. And it sometimes is when the protagonists are real gentlemen, knights errant in search of truth. In such a case, each one is scrupulously fair, even generous. He refuses to take advantage of tactical errors or defects of statement, scorning such meanness. He desires his opponent's argument to be fairly stated

and full justice done to his view in the final summing up. Such is the elevated and noble tone pervading Plato's dialogues which in some instances perhaps contain reminiscences of actual conversations. Those who take part in the discussion regard one another as partners in the endeavor to discover the facts in the case, and bring to light all pertinent considerations. All are pledged to follow the argument wherever it leads. The modern reader perceives the archaisms and the lapses of logic, but the tone of the dialogues is high and noble and as refreshing as an Alpine breeze. We know in our hearts that this is what all our discussions ought to be.

But, it will be said, this is merely an ideal, as impossible as it is beautiful. On the contrary, to a mind completely consecrated to the spirit of truth, anything else is impossible. What a pity that we cannot think a little more clearly about the ideal and the actual! An ideal is is supposed to signify what ought to be but is not, something to be contemplated and admired, but departed from in practice. Yet there is no pertinent ideal which is not the natural goal of tendencies already on the way. It is a further stage of the present process of growth, a revelation of what the real world is moving toward, is destined to be. Many minds are today making the astonishing spiritual discovery that what they had supposed to be merely beautiful ideals requiring qualification in their application are not only practicable, but that they are the only principles that are practicable. It is finding the veritable secret of life.

This noncombative passion for truth which regards every opponent as a helper in revealing the world-order and which hopes for assistance from those who see life from a different point of view, is as practicable in its workings as it is ideal in its aspect. It is simply the *piety of the intellect*. Like good will, the secret of religion, this is the secret of the intellectual life, and it works like magic. It is the fruit of the thinker's conversion, when his intellectual willfulness has been overcome, and he joins the company of those who exclaim: "Our wills are ours to make them thine and thought is ours for no other end." It comes with the perception of the fact that the spiritual order in which man's thought and feeling must find his place is as real as the physical order of which his body forms a part, and ignorance or willful disregard is as disastrous in one case as in the other. To live religiously is to live regardful of the self-acting spiritual laws which it was Emerson's mission to help us to see. But this is to live intelligently, and the ideal and rational life are one.

Illustrations abound. We see that a selfish and obviously partisan mind is distrusted. A man's statements are discounted in proportion to our sense of his intellectual willfulness, whereas we tend to accept at one hundred per cent the utterances of the man who is careful for truth and who is felt to be seeking primarily the good that is good for all. His words are current at par and he is endued with tremendous power. He becomes a personal expression of irresistible personal forces. Nature and reality speak through him. He does not need eloquence, just as refined gold needs no gilding. He does not exhort, knowing that it is vain to try to strengthen truth. He has power to influence men because he has first consecrated himself to the highest.

We feel this all the more strongly when we consider the other side of the picture, the counterfeit of the man who is wise because he is ever found "standing in the truth." We have a profound sense of the intellectual impiety of those who are mere entertainers, when speaking or writing on the great themes, who cater to the love of the sensational, and use the methods of the charlatan to win applause. Material structures rest upon bases of stone or concrete, human lives upon ideas and ideals. Whatever changes these, changes foundations. To venture to do so is a serious matter, and no one but a sober and conscientious workman should dare to alter the substructure of human life. Frivolous and careless utterance on vital issues is therefore a profanation, a shocking form of intellectual unfaithfulness. The demagogue in pursuit of his selfish aims may be dynamiting social foundations. For human lives are masses of tendencies, and ideas often have explosive power. Fortunately, we are fair discerners of spirits and instinctively distrust those who

strive for popularity and applause. They who seek these things often have their reward, but they fail of the prize of real influence. And their failure is a failure of intelligence as well as of morality, for it is as unintelligent to ignore the spiritual structure of the world as it is to disregard the physical laws. An ancient writer said, "It is a fearful thing to fall into the hands of the living God." A more natural expression for modern men would be—"It is suicidal to clash with the physical and moral order of the universe." Intellectual willfulness is irrational and, in extreme cases, insane.

Moreover, it is not enough to know the truth, for the living laws with which we have to do take account also of the emotional aspect of life. The false, the insincere and the capricious are misfits in the world; so also are those who nourish feelings of pride, contempt and hatred. There is no place in the divine order except for men of good will. No proposition in geometry is more demonstrable, no physical principle more verifiable than the spiritual law that to be without love is to close the gates of life. Hatred "prevents us from coming into living and filial contact with those forces of the world which give us growth, and free us from narrow ends and unfraternal ways." Of all things in the world, hatred is that which we can least afford. On the other hand, to find the secret of truth and the secret of love is to "open every door in life which faces the sun, and the clear sky, and the face of the infinite Life."

It is very interesting to observe how the order of the world not only casts out the grossly wicked, but also how it automatically nullifies the efforts of earnest men when their spirit is not right. Modern prophets, e. g., are often strikingly ineffective. Their criticism is rejected as obnoxious because it is the contemptuous expression of those who feel themselves to be superior persons, and assume "that their views are final, their judgments infallible and their methods above reproach." We know that we need correction, but we can hardly help resenting it when it comes from those who obviously do not love us. If the prophet is to be of service, he must cease to throw stones at the people; he must be genial, genuinely democratic, and human, and meet his fellow men on the plane of equality. He must admit the possibility of being mistaken, and try to lead rather than drive. Dr. Crothers has delightfully portrayed the woes of the unfortunate class who are the victims of the sense of their own superiority. He shows that in a democracy those who are thus handicapped have no chance, every man's hand being against them. They give offense through the obtrusiveness of their virtues, and irritate their fellows to the last degree. He who points the finger of scorn at others and from his eminence looks down in pity on what they do, has "a hard time."

The sorrows that fall to the lot of the unsympathetic, the proud and contemptuous, are inevitable. They result from the nature of things. Physically, man is part of the physical universe, on the right relations with which depend his health, his welfare, and his very existence. There is also a moral and spiritual order to which human thought and feeling must be properly adjusted if the highest human possibilities are to be realized. Now Christianity has long been teaching men that God is love, that they who love share his life, and that the spirit of truth is the Holy Spirit which may be at the same time the spirit of God and man. We have heard this from childhood, but only as life matures and spiritual perception comes do we realize that this is a statement, not of a beautiful poetic or religious idea, but of the nature of things. It is literally true, as most of us learn by experience in time, that ill will or untruth cuts us off from that which quickens, inspires and illuminates life, and that if we come to the altar without truth and love we may as well go away and not return until we find them. If the statements of the New Testament were more formal and technical, Christianity might well be called a spiritual science, for its main teaching is the often verified and always verifiable truth that human hearts are not overcome by arms, but by generosity and love, and in virtue of the spiritual structure of the universe the only successful way of dealing with one's enemies is not to hate them and overcome them with force and fraud, but to serve them in steadfast good will.

A clear vision of these truths is an at-

tainment. The natural man who in each of us comes first in the order of development does not see them, for they are spiritually discerned. To him they are ethical theories or religious ideals. With growth, however, there comes a sense of discontent with that which satisfies only the natural man and a craving of the spirit which is made for truth and love and cannot rest in anything less. There comes an awareness of the fact that there is a physical order, so there is a divine order in which we must find our rightful place. The New Testament expresses this by saying that the natural man must be born again, born of a new and higher spirit, that it is necessary to put off the old man with his deeds and to put on "the new nature, that divine pattern which has been created in the upright and pious character of the Truth."

It is very interesting in this connection to note that when we have attained to an independent, first-hand knowledge of the experiences which the New Testament describes in quaint, archaic ways, our own progress seems to consist in finding out for ourselves the meaning of the great passages which have been sealed for us because of our spiritual immaturity. Then, too, we are somewhat hindered by the ancient form of statement, since it tends to produce the impression that the spiritual experiences referred to are miraculous and sudden, whereas they are ordinarily gradual and are always the result of a principle of development inherent in our life.

The failure to realize the naturalness and necessity of the change by which a life moved in its earlier phases by the more elementary passions and instincts ultimately becomes spiritually sensitive and appreciative of the higher motives and values is the chief defect of much literature that prides itself upon being modern and progressive. "Express yourself, be yourself"—this is its gospel. It sounds simple, plausible, self-evident, until we ask—what self is to be expressed? Then it is clear that self-expression is not for the natural man who is intellectually willful and unregenerate so far as his hates are concerned. What he needs is discipline and patience till he finds his higher self, at which time his complete self-expression will be a benefit to the world instead of a social danger. The following words of Sir Henry Jones are profoundly true: "It is a dangerous experiment to lay the world at the feet of the natural man; it is safe at the feet of the spiritual. Let man devote and dedicate his passions, his intellect, his will, his very self, identifying himself thereby with the good that is working in the world—and especially the good of the weak and humble—he may then affirm himself, or rather the God that is with him and within him, to the uttermost."

It takes time, often much time, for man to "come to himself," to attain to a vivid awareness of the moral and spiritual order, to a conscious realization that he is himself a spirit, destined for citizenship in this "kingdom prepared from the foundation of the world." He discovers that the vast process of the cosmos which, in its physical aspects, seems indifferent to everything that is humanly precious, has after all a spiritual structure in which only the true and the loving can find a place and which automatically casts out him that hateth or maketh a lie. To those who have eyes but see not, this truth is a brutal rock, and many are the intellectually willful and spiritually blind who are dashed against it. To those whose consecration to veracity of thought and action is complete and who would live steadfastly in the spirit of love, it is a beatific vision. The deepest in them has heard and answered the call of the highest. They know themselves to be children of the perfect, natives of the ideal world, for which they are homesick for evermore.—Reprinted from *Unity*.

ANCIENT BARDIC PRAYER.

Grant, O God, Thy protection,
And in protection, strength;
And in strength, understanding;
And in understanding, knowledge;
And in knowledge, knowledge of the just;
And in knowledge of the just, the love of it;
And in that love, the love of all existences;
And in the love of all existence, the love of God and all goodness.

THE NEW ENGLAND NEWS LETTER

CHARLES P. WELLMAN.

We have just lost in these regions one of our noblemen, William R. Lord, of Dover, Massachusetts. I use my space this month to give readers of THE ADVANCE the tribute paid him by Charles F. Dole, a long-time friend. I can but feel that many a reader through the regions where THE ADVANCE circulates will have known Mr. Lord, so cosmopolitan was he in his journeyings and friendships. My eye rested of a sudden on the quotation, "Earth holds up to its Maker no fruit but the finished man;" and lo, it was the day on which Mr. Lord had passed on! How fine a tribute is Dr. Dole's, and for those who knew not our friend what a radiant spirit it portrays, full of faith and good works! Dr. Dole's words follow:

A friend who had only lately known Mr. Lord, and had come at once to the sense of his worth, said, among other great words to characterize his feeling for him, "He was as true as steel." One thinks also of the familiar words *"integer vitæ,"* "integrity," "the all-round and complete life." If I were trying to describe our friend for some one who had never seen him, I could not possibly succeed in showing how much he has been to us who loved him. All that we say falls short of the full beauty of the reality.

My friendship goes back many years to the time when he was minister in Dorchester. Friendship with Mr. Lord went down to the roots of things; it was based in convictions and faith; it looked up to the heights of the shining ideals. You might differ with him (though I for one rarely did differ) upon the things on the surface of life, but you were always one with him at heart.

I was early impressed with Mr. Lord's richness of equipment and his many-sidedness. He was a very skilful and enthusiastic gardener; he made his plants and flowers grow as one who loved them; he loved everything in the wide book of nature. He knew the birds and the bird lore, and he used to set his young friends to feed the birds in the winter. Brought up on a farm and near the sea he was virile and manly, as became such a boyhood. I have heard that one of the foremost men in public life in New York City, who came under Lord's teaching at an earlier period, liked to say that he owed more to his tutor in everything that went to make a man than to any one else.

If I had to set forth to some inquirer what the good life is, or, as we say, what it is to be a "Christian," I should know nothing better than to tell him about our friend; but he was more than a Christian. I mean that he never tried to be a disciple or follower of any one who had ever lived. That is the apprentice life. He instinctively knew the Master's secret of the freedom of the spirit. He tried to do what I suppose Jesus himself would have preferred for any modern man to do, namely, to live the life of a son of God here and now in the circumstances of the twentieth century, just as Jesus lived the good life as the informing spirit bade him live it, in the first century, in Palestine.

His religion was a piece of integrity to match his life. He "loved God with heart and soul and mind and strength," and he loved his brothers also, after the ready, natural fashion of the Good Samaritan. He had no special call to preach theology, but behind his religion and bracing it was a valid framework of conscientious thought. The great test and measure of his religion, however, was on the side of ethics or conduct. Lord's spiritual experiences always flooded all selfish boundaries and flowed on to deepen the currents of ethical purpose and loyal, loving, human service. Everything human was dear to him; every human interest was carried in his heart.

In one sense we men cannot know the infinite life, but we cannot know the finite of a little child without knowing the gleam of the infinite. This friend of ours helped us to know the infinite. There was no measure to his devotion, to his faith, to his good will. Behind all that he revealed lay the reserve of an infinite life. Do we doubt that he would have gone to the stake for conscience, for a conviction, for his love? He knew the inner meaning of the Beatitudes, which so many people seem only to repeat by rote.

How did this large humanity show it-

self in the field of the citizen and the patriot? All his life he followed civic interests and all sorts of humane reforms. These things make one great movement. He was always pursuing some good cause with all his might. Few men in the state gave so much unthanked time and thought to the welfare of the people—for instance, for temperance, or for the better care and treatment of the new immigrants. There is a patriotism that waves the flag, or even unthinkingly rushes to war over some hereditary catchword, which yet has no deep roots in itself, no genuine concern for its own town, no responsibility for clean local government. This man's patriotism was as deep as his religion and as wide as humanity. He knew that there is no enduring love of country which is not also love for one's own neighbors and their children. Patriotism begins at home and broadens out around the world. He knew all about the solidarity of the nations. He believed that only "what is good for the swarm is good for the bee," and that the good of the swarm and the good of the bee are one. He loved his country more, and not less, because he could never bear to see his country do an injustice at home or abroad.

I hardly need to speak of the richness of Mr. Lord's friendly relations with a surprisingly large number of people. Wherever he lived he entered immediately into the life of the community, as if he were going to live in that one place forever; but he was always larger than the place he lived in, and there were no boundaries to his parish. There are men and women from the Atlantic to the Pacific who would like to express their gratitude for his good teaching and for his tender offices in the time of trouble. Many children in the states of the Northwest will remember him kindly for his little book on the birds of their country. Leaders and lovers of men were apt to be among his friends, and humble people also, "the salt of the earth."

We cannot forget how short a time has passed since the service in memory of the good wife. I have a feeling that our friend, brave and helpful as he has been since that heavy bereavement, would not have been greatly averse to the call which has parted him from us. He was happy to live and serve, but he would have been sure to tell us now that all is well. The world always needs men of his kind, but the full-rounded life will still carry its messages as long as we live.

The truth is, nothing is more wonderful than the experience of a common sorrow. Nothing makes us so sure of God and the eternal life. What first appears to us to be wholly loss and pain presently takes on color and light and adds to our lives a sense of heights and depths of reality beyond what we had ever known. All the world seems fuller of goodness; faith and hope shine into our eyes while we see the dear friends whom we have loved pass on—

> "On to the bound of the waste,
> On to the City of God."

THE MIDDLE STATES LETTER

All Souls' Church, New York.

Mr. Sullivan, after seven months of illness, resumed work in December. During October and November, the pulpit was occupied by such distinguished men as Francis Peabody, Estlin Carpenter, Kirsopp Lake, and others hardly less widely known. The usual extensive and varied charities of this church are in full activity. The Red Cross work done by the ladies of the parish has received from Red Cross headquarters a highly complimentary acknowledgment.

Dr. Slicer continues in helpless prostration, but is suffering his protracted illness with the utmost nobility of spirit. One is tempted to think that in his best days he never exercised so moving and so powerful a ministry as now, when vitally stricken in body, he silently preaches the splendor of uncomplaining patience and the victory of Christian trust.

The Church of The Messiah, New York.

The annual meeting showed the church in the most prosperous condition it has known in several years, with no debts and an income slightly in excess of its expenditures. The meeting empowered the trustees of the church to

employ an associate minister. The returns from pew rentals, subscriptions and Sunday morning collections were all larger than similar returns for the previous year. The annual collection for the Committee on Charities totalled $1,130.15. A mosaic panel designed and executed by the Tiffany Studios was dedicated on January 30th to the memory of Dr. James Henry Parker, who was for more than thirty years an honored member and officer of the church and for the last decade of his life served as Chairman of its Board of Trustees. The Sunday evening public conferences deal with the great social problems, with experts as speakers. The Messiah Players have produced most successfully the impressive peace play, "The Wages of War." This was given four times in the church house and later at Unity Church, Montclair, and other productions are being arranged.

The Church of The Saviour, Brooklyn.

On January 2nd, Professor Francis A. Christie, of the Meadville Theological School, preached in the Church of the Saviour. During the month the Young Women's Club has been "at home" in the church chapel on Sunday afternoons from 4 to 6, and at the meeting of the Club on Monday, January 17th, Dr. Hester D. Jenkins spoke. The faculty of the Sunday school has met twice since the beginning of the year, which meetings have proved very enjoyable.

On February 2nd, the Samaritan Alliance gave its first informal parish supper, with an entertainment in the evening by some of the children of the Willow Place Sunday school. This was a repetition of the play presented at the Christmas festival of that school and was written by a friend of one of the teachers. The play was called "A Christmas Dream," and proved so successful that the audience insisted on it being repeated. The New York League held its meeting at the church on the following Friday, at which Rev. J. H. Ecob was the speaker. At the chapel in Willow Place, Rev. W. M. Howlett has started a Junior Congregation which meets just before the service on Sunday nights, at 7:45 p. m. The usual activities at the chapel are in a flourishing condition, and a new class—the Health Class—has been started by Miss Langley, who talks to the girls first and later to the mothers, once a week.

The Fourth Unitarian Church of Brooklyn.

Mr. Harvey has been preaching a series of sermons on: "The Spirit of the Pilgrims, The Search for Freedom;" "The Spirit of '76, The Fight for Freedom;" "The Spirit of 1861, The Fight for the Freedom of Others;" "The Spirit of Defense in 1916, The Fight for Human Rights in our Land." The Sunday school gave an entertainment on February 18th consisting of two short plays, "A Love of a Bonnet" and "Joseph and His Brethren," and a pantomime, "The Spirit of '76." The Study Class meets every Tuesday evening and is now studying Germany. The Young People's Union has given a dancing party and in early March contributes to the entertainment course a play, "The Neighbor," by Zona Gale.

Newburgh, New York.

We held our annual meeting a few weeks ago and recorded a quite prosperous year. We had gained twenty-one in membership and all departments of church activity were prosperous.

We are just in the midst of our Forum Meetings, now which we hold on Sunday evenings. The general subject is "Great Movements of Today." Among the topics are, "Individualism," "Socialism," "Single Tax," "Unemployment," "Child Labor," "Trade Unions," etc. We have attendances ranging from sixty to one hundred. We advertise in the daily papers and get good reports.

We are having the usual round of suppers, socials, entertainments, etc., and a most harmonious spirit prevails.

The Social Survey, made some few years ago, is bearing fruit. Newburgh is waking up and we take no small pride in the fact that our church was largely instrumental in bringing it about.

Poughkeepsie, N. Y.

Unitarian Church, Rev. J. T. Sunderland, D. D., minister.

The young and small but earnest and active Unitarian church here goes stead-

ily on its way. There are about fifty Unitarian, Universalist and other liberal students, and several professors, in Vassar College, to whose religious needs the church seeks to minister as fully as possible. The Woman's Alliance connected with the church is small but vigorous. Recently the Alliances in Poughkeepsie and Newburgh have had very enjoyable and helpful joint meetings. By request Dr. Sunderland is delivering a series of twelve Friday evening lectures on "The Great Churches of Christendom." Already he has spoken on the Roman Catholic, the Episcopalian, the Congregational, the Presbyterian and the Baptist churches. Lectures are to follow on the Methodist, Lutheran, Adventist, Christian Science, Quaker, Universalist and Unitarian churches, and upon the Ethical Societies. The lectures are given in the main audience room of the church. Many of Dr. Sunderland's sermons are reported in the Poughkeepsie papers, and are attracting much attention.

First Unitarian Church, Philadelphia.

The First Unitarian Church of Philadelphia has recently issued a revised list of names and addresses. The previous list printed in 1910 contained 460 names. From that list 127 names have disappeared. To it have been added 247 new names, including those of 35 Italians. The total in the new list is 580. The acousticon has been introduced into the church, and electric lighting has replaced gas in church and parsonage.

The Italian Work, Philadelphia, Pa.

In Philadelphia we have at present an active group of twenty-seven Italian Unitarians and many adherents. In this city and vicinity much has been done by personal talks with Italian men and women. Our meetings in Philadelphia are held every Sunday evening in the upper room of the First Unitarian Church at Chestnut Street.

In New York we have a group of about one hundred Italian Unitarians, who are waiting for the resuming of our work in that city.

A good means for the spreading of our principles is our Italian monthly magazine.

The Church of Our Father, Lancaster, Pa.

The new year has opened well for the work of this church. There is a steady maintenance of interest and of the increased attendance at the regular evening services. One of the promising new ventures of the season is a Men's Bible Class, inaugurated the first Sunday in January, the enrollment of which has already passed the mark of thirty. The group of men includes quite a few who have not previously been in any way identified with the work of the church, and the men are unanimous in their expressions of appreciation of the value of the new institution. The class is under the personal leadership of Rev. E. H. Reeman, and is undertaking a thorough and serious study of the Bible from the standpoint of modern knowledge and scholarship.

The Men's Liberal Club is conducting a successful season, and its program includes three debates, besides important lectures and speeches on vital questions. The most striking evening of the season thus far was the debate on prohibition between Rev. C. M. Chalfant, Editor of the *American Issue,* defending, and the Rev. E. A. Wasson, Ph. D., Rector of St. Stephen's Episcopal Church, Newark, N. J., opposing. Wide publicity was given to this event in the press and it was generally recognized as one of the most important public meetings of the season in the city. The Woman's Alliance continues its useful service, and continues to report the addition of new members almost every month. On Sunday, January 16th, the congregation had the opportunity of listening to Dr. Frank Carleton Doan, who made a deep impression, and on Wednesday evening, January 19th, of hearing a lecture on the question of "Preparedness" by Dr. Chas. F. Dole, of Jamaica Plain, Mass.

Mr. Reeman's subjects this season have included a series of three sermons on, "Unitarianism as a Religious Influence," "Unitarianism as a Social Force," "Unitarianism as a Personal Faith;" a lecture on H. G. Well's latest novel, "The Research Magnificent;" sermons on "The Ascent from Hell," "The God Who is Everywhere Present, and What His Presence Means," "The Better Side of Badness," and "The Saviour-

hood of Humanity." For the month of February Mr. Reeman has announced a series of four Sunday evening sermons on "The Thought of God as Affected by the Present Crisis in Civilization and the General Trend of the Newer Scientific Knowledge of Today." These sermons are entitled, respectively, "Is God Omnipotent AND Good?" "God and Man—Are They One?" "God and Democracy," "Prayer and the New Idea of God." The church still profits by a wide and generous newspaper publicity, and Mr. Reeman's weekly articles in *The Lancaster Daily Examiner,* under the caption, "Saturday Night Talks on Religion," are now well into their second year of continuous publication.

ELIZABETH, N. J.

Rev. Kenneth C. Evans, recently of the Girard Avenue Church of Philadelphia, has accepted the call to become the pastor of this church and has begun his work.

SUMMIT, N. J.

The Summit church has been so successful in its course of special services held on Sunday afternoons, with such speakers as Scott Nearing, Prof. James H. Hyslop, Gifford Pinchot, Morris Hillquit, Donald Lowrie, John Haynes Holmes, George Haven Putnam and others, that the accommodation of those who attend these services has become a problem.

PATERSON, N. J.

The church started as a result of the Billy Sunday campaign last spring holds regular Sunday evening meetings with sermons by the ministers of the metropolitan district. The attendance is above one hundred with rare exceptions, and sometimes much above. An Alliance has been started. The Paterson church contributed the sum of ten dollars to the campaign in Trenton.

TRENTON, N. J.

Mr. Billy Sunday has been holding a campaign in Trenton. Only two Unitarians were known to live in Trenton. A committee was appointed by the directors of the Middle States Conference to see if Unitarian meetings might be arranged in Trenton and literature distributed. A book room was rented, but it proved to be disadvantageously located and was only partly successful. Two Sunday evening meetings were held in the beautiful High School Auditorium, at the first of which Mr. St. John and Mr. Hawes, of Philadelphia, and Mr. Reeman, of Lancaster, spoke to an audience estimated from five hundred up, and at the second of which Mr. Wiers of Montclair preached and Mr. St. John answered questions to an audience of two hundred and fifty. A series of Sunday evening meetings beginning the Sunday after the Sunday campaign closes, February 27th, has been arranged, with Rev. Merle St. Croix Wright as the first speaker. A group of earnest workers has been discovered who are taking up the work with enthusiasm and who believe devotedly in its possibilities. How much of a future the movement may have will be determined by the success of the meetings. But if it develops no further it has been a notable missionary enterprise, setting forth the principles of Unitarianism in the capital of a state, a city known for its conservatism.

MONTCLAIR, N. J.

Unity Forum, which was started by Unity Church and which meets in Unity Church though it has widened into a community movement, has just closed the most successful year of its eight years of existence. The treasury has a balance of over three hundred dollars. The largest meeting of the Forum was held when Thomas Mott Osborne spoke January 30th. The meeting had been transferred to the theater, where over seventeen hundred people were admitted and from a fourth to a half as many more turned away. The Montclair Cooperative Kitchen, started largely by the cooperation of Unity Church, has completed the first fifteen months of its existence with stable finances and great promise. It maintains a large boarding house and a central kitchen whence meals are sent out in containers ready to be served in the homes. The denominational collection of this year was almost twice that of any previous year, as special printing was issued as an appeal. The sermon conferences held occasionally after the morning services have proven

of increasing interest and value, especially those after the sermons on "The Case Against Preparedness as One Minister Sees It," and "Why Are There Unitarians?" The class in literature, which has read together in past years Dante's "Divine Comedy," Goethe's "Faust," and some of Browning, is finding the reading of Shakespeare most appealing in class work. At a recent church social the thirty teachers who attend the church acted as hosts to the rest of the congregation. The women of Unity Alliance have engaged Fritz Kreisler, the great Viennese violinist, to give a concert on Easter Monday. The financial risk is great, but the advance sale of tickets is already heavy and success seems assured. As in so many other churches, much attention is being devoted to the drama. A Play Circle meets every third Sunday afternoon and has read plays of Shaw, Ibsen, Zangwill and Mackaye. Unity Players have been organized with the avowed purpose of becoming *Community* Players and unifying and democratizing the dramatic efforts of the community. Unity Players have brought to Montclair the Messiah Players and the players of the Children's Educational Theater and conducted the picturesque Christmas play, "My Lady's Yuletide," for Unity Sunday School. Its own first bill of three plays is cast from six or more churches and each play is being coached from a different church. The players hope to provide monthly dramas next season.

EDGAR SWAN WIERS.

WESTERN CONFERENCE NEWS

OHIO.

The most significant news in Ohio is the installation of Rev. Alson H. Robinson as pastor of the First Congregational Unitarian Church of Cincinnati. Dr. Thayer, who has been minister since 1882, becomes pastor emeritus. The installation itself consisted of a brief statement by the new pastor, his acceptance on behalf of the church by Mr. Lee A. Ault of the Board, and a prayer of installation by Dr. Thayer. Four addresses followed, setting forth different aspects of the church purpose and the church life. Rev. Maxwell Savage of Louisville was to have spoken upon "The Unitarian Proclamation," but was prevented by a railroad accident. Rev. Ernest C. Smith of Chicago spoke of "The Church and Social Justice," Rev. F. S. C. Wicks of Indianapolis of "The Church and the City," and Rev. Samuel A. Eliot, D. D., of Boston of "The Forward Look." Mr. Frederick W. Melcher of Indianapolis, who had been a trustee of the Newton Center Church from which Mr. Robinson comes to Cincinnati, gave a word of high appreciation of Mr. Robinson and a layman's vision of the meaning of the church. The whole service and especially the closing word by Dr. Eliot emphasized the blending of continuity and change, the rich heritage of this church from the long leadership of Dr. Thayer, and its new promise under the leadership of Mr. Robinson.

The church at Dayton has been without a minister since the beginning of the year, but has maintained all its activities and is seriously canvassing the field of possible leaders. On Sunday, February 13th, President Eliot of the A. U. A. filled the pulpit, preaching to a large congregation. The following evening nearly forty men of the church sat down to supper together and afterwards considered the advisability of forming a permanent organization. It was decided to take this step and the necessary arrangements were referred to an Executive Committee of five with power to make arrangements for the next meeting and to bring in a definite plan of organization. Rev. Mr. Smith, Secretary of the Western Unitarian Conference, was present at this meeting and later went over with the Board of Trustees the problems of the church.

The next meeting of the Meadville District Conference will be held in Youngstown on March 28th-29th. Prof. Bowen of Meadville is giving a series of Sunday evening lectures upon "The New Testament" in the Youngstown church, which is meeting with a large measure of response. The papers at the Woman's Alliance upon "Leaders of Our Faith" have been of very high quality. The Emerson Study Class meets twice a

month. The parish paper, *The Open Way,* not only serves as a useful medium of communication between the minister and the members of the parish, but is also frequently quoted in our denominational papers. The minister, Rev. F. M. Bennett, is frequently called upon to give addresses before organizations outside the church. He also serves effectively upon committees of the Chamber of Commerce.

MICHIGAN.

The Detroit church has recently received into its fellowship two Hindus and a Hungarian. A successful course of lectures by Dr. Wenley of the University of Michigan was followed by two lectures and a Sunday morning sermon by Dr. J. Estlin Carpenter of Oxford. The Men's Club tendered Dr. Carpenter a dinner at the beautiful new home of the Detroit Athletic Club. Francis Neilson, member of the British Parliament, has spoken at the church on two occasions, and Arthur D. Call of Washington, Secretary of the American Peace Society, has also addressed a recent meeting, outlining a program of a world court. A lively contest between two recruiting groups of the Sunday school resulted in the addition of twenty new members to the school. The dinner was served by the losing side to the winners. The children of the school are well organized socially. There is a big boys' debating club, a "gym" class for the younger boys, a branch of the Camp Fire Girls and a "nest," so to speak, of "Bluebirds." Important action was taken by the church at a special meeting on February 16th when the trustees were empowered to sell the present church property, valued at over $150,000 and to purchase a lot for a new church nearer the present center of population. The trustees are looking for a parish assistant to take some of the burdens off the shoulders of Mr. Shippen, whose duties as Chairman of the Citizen's Vigilance Committee and in connection with various civic organizations have become onerous. The Woman's Alliance is flourishing. Its weekly luncheons and short programs have greatly stimulated interest this year. $100 has been pledged to the Endowment Fund of the National Alliance. The Y. P. R. U. is fortunate in having among its officers two young Harvard men and also graduates of Bryn Mawr and Vassar. A costume party was announced for February 18th.

ILLINOIS.

The Bloomington church held its annual banquet and business meeting early in the year, Mr. P. W. Gregory being elected president of the board. Rev. H. H. Burch has been unanimously elected for a third year. The work is vitally active and splendid reports were made. The two women's organizations have consolidated and federated with the General Alliance during 1915, and in celebrating their thirtieth anniversary have issued a yearbook. The following subjects are being discussed by persons officially representative of the work: "The Anti-Tuberculosis Society," Mrs. J. A. Bohrer; "Our Faith," Rev. H. H. Burch; "The Juvenile Court and Mothers' Pensions," Mrs. Dunkin of the Associated Charities; "The Civic League," Mrs. N. D. McKinney, President of the Woman's Club; "Government Health Service," Mrs. Dr. Neiberger; "Unitarian History and Characteristics," Miss Fannie Fell; Address by State Director, Mrs. D. P. Hueston. Twenty-five young women became associate members of the Alliance and are assisting in the three informal social gatherings of the men and women of the church which are held in commodious homes. Most of these young women are teachers or have office positions and are unable to attend the regular meetings, and their associate membership affords them a tangible relation and through the social functions gives them a conscious place in the active life of the church. Mr. Burch is giving a series of sermon-lectures on "The Relation of Rational Thought to Modern Philosophy," developing the following subjects: "Descartes, The Founder of Modern Philosophy," "Spinoza—A Hebrew Heretic's Belief about God," Leibniz—The Philosopher of the Soul—His Belief about Immortality," "Locke—The Contribution of English Rationalism," "Kant—German Idealism." This series is being enthusiastically received and largely attended. Prof. H. H. Schroeder of I. S. N. U. lectures on "Psychology

and Ethics" before an adult class of twenty-five and thirty people each Sunday morning. The girls' classes are organized into a Lend-a-Hand Society and a Nature-Study Club. The older boys are enthusiastically discussing Current Events. The pastor's activities outside the routine of church work have more than doubled. On one occasion he was invited to lecture before the ministerial students at the Wesleyan University on "Unitarianism, Its Origin and History from the Unitarian Standpoint." Mrs. D. M. Dickinson, wife of the church treasurer and a lifelong worker in the church, passed away recently, which is a great loss, but her memory is a benediction to her splendid life. Eugene Savage, artist, awarded the 1912 *Prix de Rome* for his canvas, "Morning," and his wife, Dr. M. F. Savage, recently united with the church. They will shortly take up residence in New York City where Mr. Savage is giving an exhibit covering his three years' work in Rome. Mr. Savage was educated for the Catholic priesthood, and it is interesting to note that their conversion to the liberal faith came through Emerson and Walt Whitman.

At Hinsdale the church is now in the midst of the year's activity and things are going in a highly pleasing manner. The Sunday school this year is organized along new lines and the special attention that has been put on it has met with justifiable reward. The course of study follows the ethical story method adapted so as to give the children the greatest opportunity for self-expression. The children have acted many stories, pantomimes and sketches before the school. This they do with enthusiasm. The adult class meets at the same time as the school in the minister's study. Two lines of thought are followed which alternate sessions with each other: "The Principles of New Thought," led by Mrs. Kathleen M. H. Besley, and "Studies in Comparative Religions," led by Mr. Knapp. The group have found the class interesting and it is well supported. The young people thoroughly delighted the church, filled to its capacity on Wednesday, February 9th, with their play, "Mr. Bob." The comedy was throughout admirably presented. The audience was an inspiring one and the actors made the most of it. Mrs. Knapp took one of the roles. The minister trained the cast. They have been asked to repeat the play in the High School Auditorium before the community Social Center. Unity Club has had an unusual response this year. It is organized along somewhat broader lines than formerly, the aim being to interest a greater number of people. On February 7th, Mr. Louis Wallis, author of "The Sociological Study of the Bible," addressed us on "The Struggle for Justice." The address was a masterful argument for Single Tax. We have been able to secure the services of the best director in the village for our Choral Union. This has given this adjunct of our services an additional aid and it has brought our best singers into it. Our services of worship have held the steady interest of a fair-sized congregation. The sermons for January were on the general theme, "Present Day Tendencies." The following subjects were considered in February: "The Bible and the Social Problem," Mr. Wallis; "The Meaning of Love in Human Experience," Mr. Knapp; "The Moral Destiny of America" (a patriotic service), Mr. Knapp; "Life, the Great Miracle," Mrs. Knapp. During the Lenten period a series of sermons will be delivered on "Mystics of Yesterday and Today." Mr. and Mrs. Knapp have been doing a great deal of community work. The minister is a member of the Executive Committee of the Hinsdale Relief Society, and Mrs. Knapp is Chairman of The Social Center Committee of the Hinsdale Woman's Club. This means, in addition to the church work, a large amount of time given over to the larger social demands of the village. We are instituting an extensive campaign for distributing Unitarian tracts and sermons.

Wisconsin.

At the annual meeting of the Madison parish a budget of $5,000 was voted for the work of the coming year. Last year's budget reached a total of nearly $5,700, the extra expenditure covering additional insurance on the church plant and new parsonage and the purchase of new hymn books. The church contributed to a great variety of missionary and charitable undertakings. The church has suf-

fered a great loss in the recent death of Miss Mattie Dodge and Judge Henry M. Lewis.

"Thanks be to God that such have been
Though they are here no more."

The Unity Club held a delightful meeting at the home of Prof. J. L. Sammis on January 22nd, the work of the State Entomologist being presented. The Y. P. R. U. presented "Sanctuary," a bird masque by Percy Mac Kay, on the evening of January 28th and the afternoon of the 29th. A series of Sunday evening lectures has been continued through the winter. Prof. George Comstock read a paper on the writings of Jean de Bloch and the pastor has repeated his lecture on "The Capitol as a Work of Architecture." "City Planning," "How We Got our Bible," "Religion and Music," and "Work of our Local Courts" are some of the topics in the course. There will be two special services with fine musical setting.

IOWA.

The Des Moines church is beginning its year's work under conditions indicative of general interest and enthusiasm. The attendance at Sunday school averages about eighty-five. On the first Sunday in February the adult class had fifty-five present, as against seventeen one year ago. This class is one of the most interesting features of the Des Moines church. The Sunday school convenes at 12:00 o'clock, and the adult class discusses the minister's address of the forenoon. And while the discussion is quite friendly, yet the pastor is frequently called on to back up his sermon with all the facts at his command. This class holds that free expression is as essential to a free church as is free thought. During December the series of addresses by the pastor dealt with "Practical Ethics;" January, "Biblical Criticism;" and February, "Social Problems." The average attendance at these lectures was about 115. The Unity Circle has put on an exceptionally fine lecture course this year. Among the speakers have been Drs. Foster, Starbuck, and Perry. The attendance at these lectures has run as high as three hundred. Aside from his regular duties the pastor, during the last two months, has lectured before the Des Moines Branch of the National Association for the Promotion of Negroes, the Universalist church at Boone, and the Unity Club at Iowa City.

The Humboldt church reports a very successful volunteer choir of young people under a paid leader. The subjects of sermon lectures during the month of February were: "Hymns of Love of Country as Interpreted through the Language of Music," "Abraham Lincoln" (The G. A. R. and the Woman's Relief Corps attended the service at the invitation of the minister. A good attendance was the result. Everybody was pleased.), "The Struggle of the Individual and the State," "Together with God at the Trysting Place." The Sunday school is making fine progress under the able leadership of Mrs. Laura White. Each class is doing its work enthusiastically. A unique and interesting program is being worked out for every Sunday. The adult class is following the same method of work as last year, that is, a different leader has charge of the discussion each Sunday, each leader choosing his or her own subject—something with a broad human appeal in it. The Ladies' Circle is always busy, seeing to it that the parsonage is in good condition and attending to many other worth while things. The Young People's Social Union has a good social meeting every month and in its broad open policy of holding its meetings it comes in contact with many people of all denominations in the community. Its meetings are all social in character. The minister of the church, Rev. Gustav H. Zastrow, has a little corner each week in the local paper under the title, "The Touch of the Human." Though it does not make any distinctive appeal to Unitarian principles as such, it does make the broad human appeal everywhere needed to help create the larger visions and the more enduring ideals of life.

In Sioux City many new faces are seen at Unity Church. Notwithstanding the severe weather and the absence of a number of our church families in the South, the attendance is excellent. Rev. R. D. Van Tassel preached four sermons on "Evolution and Its Relation to Religious Thought." So good was the response and the interest manifested

that he has extended the series to include "Evolution and the Bible" on February 20th, followed by "Evolution and Salvation," "Evolution and Work," "Evolution and Jesus Christ," and "Evolution and Inspiration," on the succeeding Sundays. These sermons provoke thought. The Forum offers an opportunity for the free exchange of ideas on betterment work, Earnest people of other faiths are regular attendants. The talks are informing and inspiring. When Miss Ellen Cooney, a trained social worker, discussed "The Administration of Charities," every seat in the classroom was taken. An acousticon was installed at the pulpit February 20th. Four phones were connected which will contribute to the comfort of members of the congregation who do not hear readily. The ladies of Unity Circle are collecting packages for a parcel post sale.

Nebraska.

Rev. Arthur L. Weatherly, pastor of the church at Lincoln, has been absent from his pulpit since early December in order to accompany Henry Ford on his "Peace Pilgrimage" to Europe. The pulpit was filled in his absence by Rev. William E. Clark, Prof. Laurence Fossler, Dr. Fletcher Wharton, Rabbi Singer, Prof. Sidney Silber of the University School of Music, Prof. W. J. Dann, Prof. H. B. Alexander, Dr. J. H. Lehnhoff and Prof. Paul F. Grummann. On the eve of Mr. Weatherly's departure he was presented with a purse of $300 by friends within and without the church.

Missouri.

The annual meeting of the Church of the Messiah showed a prosperous condition, a curious feature being an almost exact duplication of several items in the treasurer's report, such as Sunday contributions and receipts from pews, sittings and maintenance charges. The Alliance had increased its membership and its receipts from the annual sale were much larger than in any previous year. The office of vice-president of the Board of Trustees, made vacant by the death of Mr. Crumb, was filled by the election of Mr. S. P. Goddard, and Mr. John Rush Powel has been elected a member of the Board. Mr. Crumb brought to the support of the church and its work the sort of personality which is the best witness of religion, and his death is a grave loss. On February 17th a dinner of the Men's Club brought together considerably more than one hundred of the men of the church. Work upon the program of the annual meeting of the Western Unitarian Conference, which is to meet in St. Louis, is being pushed forward by Dr. Day and Dr. Dodson. Some of the sessions will be held in each one of the St. Louis churches.

Board Meeting.

A regular meeting of the Board of Directors of the Western Unitarian Conference was held at the Chicago headquarters at 2:00 o'clock Monday afternoon, February 7th. Present: Mesdames Lynn and Mann, Messrs. Foote, Greenman, Guilliams, Harrison, Hawley, Hosmer, Smith and Williams. The records of the last meeting were read and approved. Dr. Mann acted as Chairman in the absence of the President, Mr. Hull. The Secretary, as directed at the last meeting of the Board, presented his suggestions for a list of standing committees of the Board, as follows:

Headquarters Committee and four Missionary Committees—1st District, Ohio, Indiana and Michigan; 2nd District, Illinois and Wisconsin; 3rd District, Minnesota, Iowa and Nebraska; 4th District, Missouri and Kansas. On motion of Mr. Greenman it was voted to adopt these as standing committees of the Board. On motion of Dr. Harrison it was voted that the make-up of these committees should be determined by the President and Secretary of the Conference acting together and that the Secretary be, ex-officio, Secretary of each of these standing committees.

The Secretary then read a letter from Mr. F. Stanley Howe, Publication Agent of the American Unitarian Association, outlining a definite plan by which the handling of the publications of the Association by the Chicago headquarters should be put upon a commission basis. After some discussion, on motion of Mr. Greenman it was moved to accept the proposition in all its details and to give the arrangement a good trial.

On motion of Mr. Guilliams it was voted to renew the lease of the rooms occupied as headquarters for a period of three years at the present rental.

On motion of Mr. Greenman it was voted to ask the Directors of the American Unitarian Association to make the sum of $300 which appeared in the Western budget for use in Michigan available for missionary use anywhere in our district at the discretion of the President.

A statement of the relations between the Conference and THE UNITARIAN ADVANCE having been made, on motion of Mr. Greenman it was voted to grant $40 to THE UNITARIAN ADVANCE for the current year.

A letter to the Directors from an official of the Cincinnati church was read and ordered put upon the records.

On motion of Mr. Hawley it was voted that the Board endorses the project to hold a special series of missionary meetings in Wisconsin. Adjourned at 4:30 p. m.

E. C. SMITH,
Secretary.

NEW YORK LEAGUE OF UNITARIAN WOMEN.

The February meeting of the New York League of Unitarian Women was held on Friday, February 4th, in the Church of the Saviour, Brooklyn, N. Y., with Mrs. Walter U. Lawson, the President, in the chair.

After the usual business reports, Mrs. Gilman H. Tucker presented a brief history of the Messiah Home for Children. It was read by Mrs. Lawson and described the starting of the Home in the Church of the Messiah in 1885 and its development through the years until now it occupies and owns one of the finest buildings in the state and takes care of sixty children.

An appeal for funds to carry on the missionary work started in Trenton, N. J., was made by Rev. Edgar Wiers of Montclair and resulted in a collection of about $25.

Mrs. Ambrose described the new bulletin board at Unitarian headquarters and asked for notices to appear thereon to be sent to her at 104 E. 20th.

Rev. J. H. Ecob spoke on "New Missions," the subject for the day, tracing the growth of missions from early times to the present day. He was followed by a short address from Rev. John H. Lathrop, the minister of the church, and after a few words from Mrs. Pierce, President of the Samaritan Alliance, the meeting adjourned for lunch and a social hour. BERTHA M. ROBERTS.

AN APPEAL! ALSO AN INVESTMENT!

The Lawrence, Mass., Unitarian Society will celebrate its seventieth birthday in October, 1917. Because of loss of old families and an increasing alien population, the society feared death at seventy. Among the new citizens of the city have appeared enough English Unitarians of the mill operative class, to form a live school of Religious Education. A Tuckerman School graduate, paid in part by the American Unitarian Association, is shaping the religious and social activities of this new group of adults and children. The Department of Efficiency of the American Unitarian Association heartily approves and indorses the work now in progress.

The great challenge of Unitarianism in New England is to help liberalize and Americanize its foreign people, hence the Lawrence work may be regarded as an experiment—which, if successful, will point to a solution of the big problem confronting our church in all industrial cities. We have the people. The people want the liberal church. The people are of the wage-earning class without sufficient means to finance a church from the start. The remnant of the former church which have stood by are working enthusiastically and carrying most of the expense, but they are too few to reinstate the society unaided. The old church building is unsafe, unsanitary and hopelessly inadequate. We propose to build a new church plant to cost about $20,000. The building will be in two parts, a chapel and parish house. Our pressing and immediate need is a parish house which will have social service and educational facilities.

We already have subscribed and promised $5,000 and if we can raise $10,000 by May 1st we intend building the working part of our church during the spring and summer. No more inspiring missionary opportunity is anywhere before us and money sent here is a good investment where returns sought are spiritual and ethical.

Believing that there are living in other places many Unitarians who are stockholders in the Lawrence Mills, we appeal especially to you. Will you not help the mill operatives, who are working for you, to create and maintain a practical Unitarian church home? Contributions can be sent either to Mr. Arthur C. Dyer, Treasurer, Lawrence, Mass., or to the minister of the Lawrence church, Rev. William S. Nichols, North Andover, Mass.

FELLOWSHIP NOTICES.

George Stephen Getchev is hereby commended to the ministers and churches of the Unitarian Fellowship for a probationary period of six months, ending June 7, 1916. Certificate granted December 7, 1915. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

The New England Fellowship Committee has received from Ernest M. W. Smith, of the Universalist denomination, an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Secretary, 169 Prichard St., Fitchburg, Mass.

A certificate of commendation for six months' probation was granted on January 3, 1916, to Rev. N. H. Blackmer (Congregationalist). E. C. Smith, F. S. C. Wicks, F. A. Gilmore, Committee for Western States.

Rev. William E. Clark, having satisfied the Committee on Fellowship, is hereby commended to our ministers and churches. Certificate granted January 3, 1916. E. C. Smith, F. S. C. Wicks, F. A. Gilmore, Committee for Western States.

Rev. Howard Rees Williams, of Union Theological Seminary, having satisfied the Committee on Fellowship, is hereby commended to our ministers and churches. L. A. Harvey, J. A. Fairley, W. R. Hunt, Committee for Middle States.

The Middle States Fellowship Committee has received from Dilworth R. Lupton, of the Meadville Theological School, application for the certificate of commendation issued by this committee. L. A. Harvey, J. A. Fairley, W. R. Hunt, Committee.

The Middle States Fellowship Committee has received from Martin Fereshetian, George Salim Stephen Kikki, and Robert Allen Singsen, all of the Meadville Theological School, applications for the certificate of commendation issued by this committee. L. A. Harvey, J. A. Fairley, W. R. Hunt.

The Church of the Unity, St. Louis, some years ago published a set of excerpts from the writings of the Rev. John C. Learned. A large number of the pamphlets were disposed of at a nominal price. There is a considerable remainder and the church now desires to make these available to all those who might appreciate the spiritual vision and broad humanity of Dr. Learned. Copies will be sent free upon receipt of a two-cent stamp and a request for the pamphlet entitled, "Thoughts from the Writings of Rev. J. L. Learned." Requests may be sent to Rev. George R. Dodson, 3854 Cleveland Ave., St. Louis, Mo.

"Unitarians," declares one of our ministers in his church calendar, "do not stand for freedom from worship." In point of fact, however, that is precisely what a vast multitude of them do stand for, if we may judge from their habitual absence from the Sunday services.—*Unity*.

Beware when the great God lets loose a thinker on this planet. It is as when a conflagration has broken out in a great city, and no man knows where it will end. —Emerson.

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